CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

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Religious.

The duty of aiding each other's religious improvement.

From Newcome Cappe's Sermons.

Remember then, my friends, that you have souls. In their prosperity, true happiness and honour lies. While you study their perfection, you are labouring for that wealth, that glory, and that pleasure, which accident cannot hurt, which death cannot injure, and which every hour of eternity may improve. Carry these thoughts along with you in all your schemes and enterprises; there are no other that will justify such solicitude and diligence, there are no other that will so well repay you, as the care which you expend upon your souls. Carry these thoughts along with you in all your social intercourses; let them have their influence upon all your connexions and attachments.

All mortal ties will soon be dissolved, all worldly obligations will quickly vanish; bind yourselves to each other in nobler and more lasting bonds, and mutually lay on earth the foundation of eternal gratitude when at length you shall meet in heaven. Let each man within his sphere, according to his abilities and opportunities, seek the perfection of his neighbour. We are all travelling the same road; we all mean that our journey should at last set us down in the same everlasting habitations: as we go along let us encourage each others hearts, and strengthen each others hands. If thou seest thy brother wandering, shouldst thou not recal him? If thou seest him loitering, shouldst thou not admonish him? If thou seest him fainting, shouldst thou not support him? If thou seest him forgetful of his Father's house, and unconcerned about his interests within it, lightly esteeming that favour which is his life, or disqualifying himself to partake in the glory which is to be revealed, shouldst thou not remind him that they who sow unto the flesh shall of the flesh reap corruption, and that they who sow unto the spirit shall of the spirit reap everlasting life? If they who sow sparingly shall reap also sparingly, shouldst thou not remind thy brother that "there is a city which hath foundations, whose builder and maker is God?" And if thou canst not raise him to aspire to its highest honours, shouldst thou not engage him to have some pity on himself, that when his pilgrimage of life is over, the doors of his Father's house may not be shut against him? These surely are the most substantial proofs of friendship. Virtue, if we could impart it; perfection, if it were ours to give, would be the best blessing we could bestow on those who look to us for our beneficence: and without which all other gifts, however precious in the judgment of the world, are only like an ineffectual cordial administered in the last agonies of nature, which we take, and smile, and die!

Ye parents, ye look with inexpressible delight, and with the tenderest wishes, on your children; ye tend them, it may be, with unspeakable anxiety to preserve them from every danger; ye watch over their health and welfare with unwearied solicitude; ye spare no pains to furnish them with every talent, and to form them to every accomplishment that may contribute to their honour and success in the world; their attainment in these things are your joy and glory, and you add care to care, and one labour to another; ye grudge no instance of self-denial to leave behind you, when you leave them, some valuable proof of your affection and attention to their interest.—It is well: their honour and respect will, I hope, be your reward. But is this all your love for them? Surely it ought not to be all! Providence committed them unto you for nobler ends; to receive from you better blessings. While you are caring for the clay-built tenement, can you forget the divine inhabitant within? While you are providing for this fleeting life of their's, can you forget the eternity to come? Their sickness sinks and distresses you, and ye would bear for them, if it were possible, their pains and burdens: are the maladies of the mind less dangerous, less deplorable? Shall the mind be abandoned to every thing that can deform, and taint, and ruin it? Their death, it may be, would go well to overpower you, and shall they die the second death? You could not bear, perhaps, to see their dying agonies; you could not bear to hear their departing sighs: could you better bear to see them tremble at the bar of judgment: could you bear to hear it said to them, "depart ye cursed?" Would it give you no joy to take them with you into the kingdom of your Father? Would it give you no grief to leave them in the outer darkness? Have you so much ambition that they should be honourably and happily distinguished for a moment upon earth, and none that they should be forever great and happy in heaven?

Ah! what will they have to thank you for in that great and terrible day of the Lord? Watch over their souls, their temper, and their conduct, as knowing that you are to give an account: study their perfection, and God, you may hope, will bless both you and them, and you will give in that account with joy: let your first cares and labours for them be employed to direct their notions and affections right; to preserve them from the snares and temptations of the world; to inspire them with a solicitude to please God, and with a zeal to grow in his resemblance.

If, perchance, they should have fallen into the snare of the destroyer, what avails it that you go on consulting their prosperity in this world? Make haste to recover and reclaim them. Beseech them by all the bowels of a parent's tenderness, by all the compassions of a Saviour's love, by all the terrors of Almighty power, that they will not go on to blast your hopes, and defeat your wishes, and destroy their souls. Raise them with a gentle hand; show them that you are indeed their friend; let them feel the power of your love; allure them from the paths that lead unto destruction; let their forepast errors be earnestly, yet kindly urged on them as motives to future circumspection to take heed unto their ways; to future zeal to regain their honour, to future diligence to redeem the time; let them not be provoked to wrath; let them not be cast down in despair; tell them it is not yet too late to aspire to virtue and perfection; tell them they may yet fulfil your joy; tell them they may yet make God their friend, and heaven their home; take them by the hand, encourage and assist them to correct their habits ere they fix; encourage them to pursue with them the glories of an unblemished and ever-growing virtue as the sum of human happiness, and as the great end of all your cares, and as the completion of your wishes both for their souls and yours.

Ye brethren and friends, ye live together, it may be, in the mutual interchange of the tenderest thoughts, and the kindest services; ye love as brethren, as the children of the same parent should do; or, perhaps, ye profess a superior attachment, and propose yourselves to each other as instances of the wise man's observation, "that there is who sticketh closer than a brother!" You have no joy but it is incomplete till you have imparted it; no grief but it may be lessened by communicating it; you have no strife but to provoke one another to love and to good works: one interest unites, and one spirit animates you. But what is that interest, is it nothing but a happy life? What is that spirit, is it nothing but the love of this world? Whence do your congratulations, whence do your commiserations flow? Is it your imperfections and infirmities that create your griefs for yourselves and for each other? Is it your growth in grace, in which you rejoice with them and they with you? Is it in the comforts and the hopes of virtue that you are united? Is it in the desire and pursuit of perfect righteousness that ye are associated; Is it in the love of virtue, is it to the love of God, that ye stimulate each other? Is it in these you tender your assistance; is it in these you exercise your emulation?—Go on, for God approves your friendship; the vicissitudes of life confirm and strengthen it: death shall not interrupt your communion long; and in the world to come it shall be perpetuated and perfected! It is thus that your friendship will be best expressed: it is in these bonds that it best will be cultivated. In all other wishes for your friends, in all other labours for their welfare, the issue is uncertain, and the success, (if success be granted) inconsiderable and transient.

What will it avail me, O my friends, to have borne with me all the burdens of mortality, if at last I must bear without hope and without comfort the heavy load of eternal condemnation! What will it avail me, O my friends, to have aided me in all my worldly enterprises, to have promoted me in all my worldly interests; what will it avail me to have magnified my name, to have enlarged my power, to have increased my possessions upon earth, if at last I must exchange these fleeting, flattering scenes, for so terrible a reverse, and find myself poor, and miserable and blind, and naked! What will it avail me to have been raised to the summit of all temporal felicity, if at length I must be hurled into the abyss of misery!

We are brethren; we are members one of another: I thank you for your sympathy with me; and you cannot suffer, but I feel and bewail your anguish. True friendship knows no bounds to its good wishes; immortal friends should extend their services beyond the limits of this momentary life. Temporal and bodily concerns may need and merit our assistance, but they cannot merit to engross our cares. Wherever the genuine ardours of friendship have been kindled, no mortal interests, no corporeal felicities, no temporary blessings can satisfy its zeal; it burns for the happiness of the inward, as well as of the outward man; of the spirit which death cannot kill, more than of the body which may fall before to-morrow.

No, my brother and my friend, when I part with thee, I would not part with thee to see thy face no more; I would not part with thee to meet again in the outer darkness; I would attend thee unto heaven: but, if we may not go together, I would go before thee thither; or if I must be witness to thy dying agonies, I would however follow thee to that happy world. I wish that thou shouldst not only be acquitted, but applauded by our Judge; not only blessed, but greatly blessed; not only crowned, but that thy crown should be singularly bright and glorious. I would not fall behind thee in any thing that is truly excellent; I would be near thee now, and forever near thee. Admonish me if I err, I will repay the admonition, when I may, with equal honesty and friendship. If I grow remiss in duty, quicken me; my aids shall not be wanting to support your diligence. When our love grows cold, when our good affections languish, when God, and Christ, and duty, when the great things that relate to our Christian character and our everlasting peace, cease to awaken in us those desires and ardours they were wont to raise, then, before they be wholly extinguished, let friendship breathe upon them, and recover them; let us lend our helping hand to restore and enliven the celestial flame!

Neither our communion, nor our services, are limited to this mortal body, or this passing world; God gives a wider range and nobler objects to our friendship: let us not debase, let us not contract it for ourselves! True dignity is of the soul; true pleasure is in virtue; true honour is in the favour and esteem of God; and true riches are in his heavenly presence. Would you that those you love be worthy, wealthy, glorious and happy; would you that they should enjoy their being, not only for a season, but forever; is it your care to consult their happiness; is it your joy when by any means you have contributed towards it? What means should you pursue, but excite them to the love of virtue and of God? Let your conversation animate them; let your counsels guide them; let your example stimulate them to grow, and growing to excell, and excelling to proceed, in every thing that is "just, and true, and pure, and lovely, and venerable, and of good report!" These services will prosper; these services will endure. If you can raise your friends to the sincere and fervent desire of perfection; if you can assist them in their progress to it, you may do more to merit their esteem, than you could in any other instance accomplish, though health, and wealth, and crowns, and worlds, were in your gift.

"To-day, then, while it is called to-day," let us admonish one another, "lest our hearts be hardened by the deceitfulness of sin." *Now* you have it in your power to be an everlasting benefactor to your friends; very soon they may have perished for the want of your council; very soon it may remain no longer in your power to do them good, or to wish them well. Think with what regret you will look upon their clay-cold bodies, if you have reason to believe, that the souls with which they once were animated might have fared better in the world to come, had you been bold enough, or kind enough, to have admonished and advised them! Think with what regret, when you stand with them at the bar of judgment, you will look back on the opportunities you have lost, of encouraging, of strengthening, and improving the virtues of your friends! You will not then deem it an apology that you spent your time together in agreeable amusements; you will not then think it a justification of your conduct, that in many instances you denied yourselves to promote their worldly interest; you will not hold yourselves excused by any such considerations: you will then see and own that this world ought ever to have been held in subordination to the world come; that time ought ever to have been considered in its connexion with eternity; and your companions upon earth treated by you as designed by your heavenly Father, to be your associates in heaven.

EXTRACTS FROM THE TRINITARIAN REVIEW.

(*Continued from p. 25.*)

In some of the late numbers of the Register we have made extracts from the first number of the "Trinitarian Review," a work published in 1814, by the Rev. Noah Worcester, D. D.

The following extract is the "Introduction" to the second number of the work. It contains so many sound and useful remarks that we think it cannot fail to be acceptable to our readers.

In the first Number of this Appeal, many explanations of the doctrine of the Trinity were exhibited, to show the certainty that good people have not been agreed in receiving the doctrine, and that it is not either essential or useful. By a long, and I hope impartial inquiry, I have become as perfectly satisfied that the doctrine is false as I am that the Bible is true. Yet as I do not consider the doctrine as in itself fatal to those who profess to adopt it, I might forbear to write any more upon the subject, were it not for the uncharitable spirit, with which a professed belief of the doctrine is too commonly associated. Whatever others may think of my disposition, it would certainly be unpleasant to me to spend so much time in writing on this controversial subject, were I not impressed with a belief that the course of providence has called upon me thus to do, in behalf of the interests of truth, of candour, and of religion. Such has been the state of things in New England, that no clergyman could inquire into the truth of the doctrine, and publish an opinion opposed to the popular mystery, but at peril of his reputation and his worldly prospects. But in regard to myself, I have now but little to lose, by appearing as a dissenter from the doctrine. My dissent is already known; I am uncommected with any particular parish; and I have little to fear that any thing worse will be done to injure my character than I have already experienced. I may therefore pursue the object with less hazard than almost any other person.

It is my serious opinion that little more will be needful to banish the doctrine from the christian world, than to remove the terrors by which it has been surrounded and defended. If by exposing myself to reproach, I may be an instrument in removing these terrors, and preparing the way for Christians to examine the subject without fear or dismay, my labours will not be in vain, nor, shall I regret that I exposed my name "to be cast out as evil."

The representations which have so constantly been made by Trinitarians, that all good people have been of their number, and that all dissenters from their doctrine have been graceless infidels or heretics, have had a powerful effect on many well disposed Christians. It has seemed to them incredible that God should suffer all good people to be under a mistake in a point of such acknowledged importance; and the unkind treatment which dissenters have received from those who can boast of the piety of their own sect, has been regarded as evidence of impiety and wickedness in the sufferers. By such means, the doctrine of the Trinity has been fortified and defended. To undermine and destroy these fortifications is with me a principal object in writing.

The reproachful treatment which dissenters from the doctrine have received, is so far from being of the nature of evidence against *them*, that it is decided evidence against Trinitarians. For men of otherwise fair characters, to expose themselves to reproach and suffering, in opposition to a popular doctrine, is certainly some proof of sincerity and uprightness; although it is no certain evidence that their opinions are correct. But when those who are on the popular side of a controverted question, reproach and abuse such as dissent from them, they give positive evidence of a bewildered mind, or an antichristian spirit. For all such conduct is manifestly condemned by the *precepts*, as well as by the *example* of our Saviour.

Besides, if reproach and abuse must be considered as evidence of impiety and wickedness in the sufferers, there would be full evidence against Jesus and his Apostles. By a class of men who gloried in the piety of their own sect, Christ and his apostles were traduced and persecuted. Nor have we the least reason to doubt that many well-meaning people among the Jews, were led to believe, that the Saviour and his disciples were impious and wicked men, because they suffered such things from the scribes and pharisees. This should be a warning to all who set up exclusive claims to piety, and feel disposed to treat other Christians as heretics, or infidels. And let honest Christians be no more imposed upon by the reproaches of any class of men, who arrogate to their own sect all the piety in the world. Such conduct always affords ground for suspicion. Is it not remarkable that Trinitarians can see nothing but pride in those who expose themselves to reproach by dissenting from them: and yet can see no pride or arrogance in their own claims to exclusive piety?

If I am not under a mistake, I have already shown in the former number, that the exclusive claims of Trinitarian are perfectly groundless and unreasonable; by *proving* that no two sects are more at variance in their real opinions than they have been among themselves. But as this doctrine has been so generally admitted as correct, and its advocates have taken such high grounds in respect to dissenters, it may seem to some incredible, that the doctrine should after all be found erroneous. Here it may be asked, why is it not as credible that the doctrince should be totally erroneous, as that it should be true in a multitude of contradictory senses? And is not some abatement as to the number of *real believers* in the doctrine to be made on the ground, that by far the greater part have admitted the doctrine without any definite meaning at all? If to these considerations you add the well-known fact, that the doctrine has been so far supported by terror as to exclude free inquiry, your astonishment at the number of professed adherents may subside. If, however, difficulties should still remain in your minds, on account of the numbers, or the high toned conduct of Trinitarians, in opposition to their dissenting brethren, I will endeavour to obviate them by a quotation from a Sermon on "The Martyrdom of Stephen:"—

"Great and violent opposition to a cause is no evidence that the cause is not good.—Never conclude that men are in the right because their numbers are great, and their language and their conduct high. In a world like this, it would not be strange if the greater number should be on the side of error and wrong; or if their spirits should rise high, and their language and conduct be violent, in proportion as their cause is bad. Turn then from the wind, the earthquake, and the fire, and listen to the still small voice. In all cases let reason, and conscience, and the word of God be heard."

These pertinent and forcible observations were indeed from my respected brother of Salem, but they are not the less worthy of a place in this connexion; and it is my sincere wish that they may have their due weight on every mind. Should this be the case, we shall hear no more of the vast "numbers" of Trinitarians, as an argument in favour of the rectitude of their doctrine. Nor will their "violent opposition" to the "cause" of their dissenting brethren be any more regarded as evidence

"that the cause is not good." For "in a world like this it would not be strange if the greater number should be on the side of error and wrong; or if their spirits should rise high, and their language and conduct be violent in proportion as their cause is bad."

The question to be discussed in the present number is this, *Do the Scriptures authorise the worship of God as three distinct Persons?* Every one must acknowledge that the question is of the first importance. That you may feel the force of all that is to be said on this point, I shall avail myself of a text from a Trinitarian performance, and give you a sermon on the subject. But as most readers are fond of short lessons, I shall divide the sermon into several sections. [*to be continued.*]

CHRISTIAN REGISTER.

BOSTON, FRIDAY, OCTOBER 18. 1822.

STRICTURES ON EXTRACTS FROM DR. MILLER'S LETTERS.

"*Unitarianism in the hour of death,*" is the title of the extract on which we shall remark in the present Number. [*See Recorder, July* 6.]

The object of the writer in this extract is to show that Unitarian principles can afford no consolation or support in the hour of death. Let us inquire whether he has proved his position.

He begins by saying that those principles have the strongest presumptive claim to our confidence, which are found most effectually to support and elevate the mind in the near prospect of death. He then proceeds to give a glowing description of what he conceives to be the influence of orthodox principles in the trying hour. "I can aver with unwavering confidence," says he, "that I have *never known the system of the Orthodox fail any one* in that interesting hour that tries the hopes of men."—"How often have I seen such leave the world in the most joyful and triumphant manner! How often have I heard them, with the smile of assured hope, and sometimes with the rapture of anticipated glory, marked on their dying features, exclaim—*I am not ashamed for I know in whom I have believed*," &c. To these remarks he adds the following question—"Can the same be said with truth of the Unitarians and their system?" to which he boldly replies, "It, most assuredly, cannot."

Now upon the general question, whether the state of mind in which a person dies is any test of the valne and truth of his principles, we say, that though the principles of Christianity are unspeakably better adapted than any other, to give true consolation and support in the trying hour of death, yet we do not think that the meeting death with calmness, or even with triumph, is any certain evidence of the truth of those principles on which our hope is grounded. The deluded *Musulman*, for ought we know, may so flatter himself with the certainty of everlasting happiness as the reward of his pilgrimages, or his murderous valor in defence of *the faith*, as to meet death with rejoicing. Or the ignorant Catholic, stained with the blackest crimes, may so rely on the efficacy of priestly absolutions and his punctilious observance of the ceremonies of his religion, as to bid death welcome, and smile at its approach.

But admitting, for a moment, that the composure and satisfaction with which a Christian meets death is a test of the value of his principles; still this proves nothing in favour of the peculiarities of his particular system, The consolations of a dying Christian are grounded, not on any thing peculiar to his particular sect, but upon the broad and common principles of Christianity. At the trying hour when death is approaching to lay his icy and resistless hand upon us, the strong holds of our hope are not the doctrines either of the *trinity* or *unity*, of arbitrary election or personal merit. These things are the last in our thoughts. The grand points upon which the mind seizes in such an hour, are, the infinitely perfect character of our Father in heaven, and particularly the boundless extent and freeness of his benevolence and forgiving mercy as revealed in the gospel of Jesus Christ. Yes, these and not our sectarian peculiarities, are the mighty principles which enable us to meet the grim messenger undismayed. The dying raptures of the orthodox then, of which our author gives so glowing an account, afford no evidence that orthodoxy, more than any other form of Christianity, is peculiarly adapted to bring peace and support in the closing scenes of life. The principles which effect this happy purpose, are common to all denominations—to the Unitarian, the Swedenborgean, and the Quaker, as well as to the Trinitarian and Calvinist; and they all in their appropriate measure, find them the foundation of their hope, and the living source of their support and joy in the trying hour.

But the author of the extract on which we remark, declares very peremptorily that the system of Unitarians is not capable of affording this joy and peace which he has described. We acknowledge we were not a little suprised at the boldness with which this is asserted. How can a man who has not taken pains, even to understand the principles of Unitarians, know any thing of their private influence on the happiness and hopes of those who embrace them. Should we say of those instances of rapture and triumph, which our author says are peculiar to the orthodox—that they are only the offspring of delusion, and that orthodox principles are incapable of affording any true and substantial consolation to their votaries in the hour of death, should we not expose ourselves to the just reproach of a mind narrowed and belittled by party attachments and prejudices? Yea, verily. But how do the circumstances in which our author has placed himself, by his bold assertion, differ from those in the case now supposed? Every candid and reflecting mind must admit, that the sources of our consolation in the hour of death, are as we have before stated, the common principles of Christianity—the revealed character of God, the assurance of immortality, and the fullness of his free and unpurchased mercy through Jesus Christ to the penitent. Yes, these, by whatever names they are called, are the grand resort of every Christian mind, of whatever name, in its last trying hour. That there is any thing in the peculiarities of orthodoxy adapted to impart a higher and more well-founded consolation in an hour of trial, than may be derived from the peculiarties of Unitarianism, we do not admit. If there is any thing in either system, adapted to heighten the consolations naturally flowing from the common principles of Christianity, we say, most unhesitatingly, that in our opinion, it is to be found in the system embraced by Unitarians. Although we place but little confidence in accounts of death-bed raptures, as any evidence of the superior value of particular principles, yet we view with peculiar delight, as well as reverence for the principles from which they spring, that peace and calmness of the final hour which flow from a firm belief in the great principles of Christianity, and a modest and humble hope of the pardoning mercy of God; and though we shrink from the thought of mentioning by way of exultation, any particular instances of the happy effects of our principles, yet we cannot refrain from closing these remarks, by recalling to the minds of our readers, one late remarkable instance, amongst many others, of the happy and consoling influence of Unitarian principles in the near prospect of death, and in the final conflict. We refer to an instance (familiar to many of our readers) related in the latter part of a valuable article sometime since published in the Christian Disciple, entitled "*Objections to Unitarian Christianity Considered.*"

"It was our purpose to consider one more objection to our views, viz. that they give no consolation in sickness and death. But we have only time to express amazement at such a charge. What! a system which insists with peculiar energy on the pardoning mercy of God, on his universal and parental love, and on the doctrine of a resurrection and immortality—such a system unable to give comfort? It unlocks infinite springs of consolation and joy, and gives to him who practically receives it, a living, overflowing, and unspeakable hope. Its power to sustain the soul in death has been often tried; and did we believe dying men to be inspired, or that peace and hope in the last hours were God's seal to the truth of doctrines, we should be able to settle at once the controversy about Unitarianism. A striking example of the power of this system in disarming death, was lately given by a young minister in a neighboring town,* known to many of our readers, and singularly endeared to his friends by eminent christian virtue. He was smitten by sickness in the midst of a useful and happy life, and sunk slowly to the grave. His religion, and it was that which has now been defended, gave habitual peace to his mind, and spread a sweet smile over his pale countenance. He retained his faculties to his last hour; and when death came, having left pious counsel to the younger members of his family, and expressions of gratitude to his parents, he breathed out life in the language of Jesus—"Father, into thy hands I commit my spirit." Such was the end of one who held, with an unwavering faith, the great principles which we have here advanced; and yet our doctrine has no consolation, we are told, for sickness and death!

* Rev. John E. Abbot, of Salem.

FOR THE CHRISTIAN REGISTER.

MOURNING HABITS.

MR. EDITOR—A few more remarks on this subject may not be uninteresting or unacceptable. I do not profess to be a "better scholar" than your correspondent "A. T. S. L." I am willing to concede to him every thing, but the argument, in this case. Having surrendered the ground himself, however, he has found an able auxiliary in "A. G." He rests the cause in "the great and useless expense often incured for black dresses, by the middling and poorer classes." My former observations on this point remain unanswered; but your correspondent assumes a new position which deserves a moments consideration. He maintains that this "is an evil which can only be remedied by abolishing the custom from which it arises." Now sir, this is an assumption for which he brings no proof. The "wealthy" I grant, have great "influence in matters of public opinion," and by this influence they may perpetuate or destroy the custom of mourning. But let it first be proved that the custom is made too onerous by their influence to be preserved, or that its evils are greater than its advantages. The custom of building splendid houses, by the rich and great is an evil of the same kind. It leads the middling and poorer classes to envy or to ape the rich. Their pride is excited by it, and they expend money in building, repairs, or rent which is entirely useless, and might be saved to the common stock if the "wealthy would abolish the custom from which it arises." A log-hut or a ten-footer would answer every purpose of a two-story dwelling house; and were it not for the pernicious example of the rich, they would not "apply for a credit," and be "fettered and harassed by a debt which only a momentary weakness would have induced them to incur." This mode of reasoning is still more powerful when applied to the luxuries in which the wealthy indulge in riding, living and dressing. Their example is quite as seductive in these particulars as in mourning dresses; and the same mode of reasoning adopted by "A. G." would resolve refined and civilized society back to its original elements of savage life. The fact is, sir, that it is not necessary for the wealthy to neglect this custom, which comes recommended to our best feelings, that the middling and poorer classes may be saved from an useless expense. Their interests will regulate the matter much better. Their expenses on these occasions are generally governed in this as in every other case, by their means. When they disregard this consideration, it becomes a means of discipline which corrects the abuse in the most effectual manner.

Your correspondent calls this "a foolish custom." If he were to reform all customs in the world equally foolish, would it be a better world? Should we be happier? Would men be more virtuous or wise? If it is a foolish custom, however, why not reform it altogether? Why save a knot of crape or ribbon on the arm or breast"? Is not this more foolish still? But he says "this, with a simplicity of colours in dress, will sufficiently mark them as objects of respectful sympathy, &c." Will it not be as expensive and burdensome to procure "a simplicity of colours in dress" as a suit of "solemn black?" And is not the latter better calculated to "mark them as objects of respectful sympathy" than the former? Does it not harmonize better with our feelings? Is it desirable to destroy the associations which are connected with it? Is not their moral tendency highly beneficial. Y. P.

For the Christian Register.

Mr. Editor—In the Register of the 4th inst. I observed a reply to some remarks which had been published in favour of abolishing the practice of wearing habiliments of mourning. The language and style of this article met my approbation; but the reasonings and suggestions were not satisfactory. I propose, therefore, to make some remarks on the subject under discussion. As it is my intention to take a general view of the question, I shall not consider myself liable to be involved in controversy with any writer who has gone before me.

Your correspondent, Y. P. says—

"I confess to you, sir, that I was infinitely more 'shocked' at the manner in which the subject was treated, than at the idea, though grievous enough, of laying the habiliments of mourning aside."

This, to be sure, is written with considerable pathos; but I see no reason for his being "shocked at the manner in which the subject was treated;" and if, sir, you will have patience to follow my remarks, you will find I have taken the same method of enforcing and illustrating arguments which excited in your correspondent so much astonishment: and as to the "idea," which he thinks a "grievous one, of laying the habiliments of mourning aside," he has not adduced any arguments that would give me the same impression. The subject, I know, is a "serious one;" and, as it regards the happiness and comfort of families, has claims on our best "feelings and sympathies;" but does not "awaken the sensibilities of the soul with the power that belongs to the violation of the grave;" nor does it need to be treated with a virgin-sensibility.

I coincide with your correspondent in the opinion that—

"A nice sense of thought and feeling, in reference to the dead, and the living, in connexion with the dead, has much to do with our moral characters, and religious affections; and the hand that would rudely brush it way, should be checked by a religious and moral community:"—

But as to his remarks upon the "spirit of Refinement which," he says, "is making rapid inroads amongst us," I think them better calculated to influence our feelings than our understandings: and that they have little to do with the expediency of wearing black clothes; & as his sentiments and style of writing indicate a cultivated and "refined" mind, I think he would be among the last to go back to ancient customs and ceremonies. If he can prove that we live in an age of degeneracy, as it respects our morals and sympathies, he may not hesitate about a theme for another paper.

In speaking of the reverence which was paid to funeral ceremonies by our ancestors, he alleges that the custom "was" as it is now—"the *well-disposed*, the *reflecting*, and the *religious* went to the house of mourning to receive the salutary impression which was conveyed to them from the livid corse, the pious prayer, and the silent tomb."—If, because amid the din and bustle of a city, where the mind is called off from serious reflection by numerous attractions, a levity and a callous sensibility seem generally to prevail, he thinks he may ascribe it to the degeneracy of the age, I would suggest to him that his inference is unjust; and that in our small villages these ceremonies are kept alive with all the attention which, in the opinion of your correspondent, once characterised our ancestors,

In the next place Y. P. says—

"Because abuses crept in, the custom has fallen into disuse; private obsequies are recommended; the dead are hurried to the grave; and their existence is driven from the mind as soon as possible."

Now, it is my opinion that the custom is no more abused *now* than formerly—it has always been troublesome and expensive; and sometimes a "*rain parade.*" And I did not know before I saw it stated by your correspondent that—"private obsequies are recommended, the dead hurried to the grave," &c. "lest the remembrance of them should come between us and our pleasures."—I have generally found that relatives of the deceased exemplify a depth of feeling, on such occasions, inseparable from their nature, and which sometimes borders upon *selfishness*, and dissatisfaction with the dispensations of Providence. How do they extoll their virtues, and smother and forget their vices—and how, long after the interment of the subject of their sympathy and sorrow, does the form writhe in anguish, and the eye suffuse with tears, at the recollection of a departed friend!

Now, in order to give my opinion clearly and explicitly on this subject, I will introduce a case in point:—

I, sir, am a poor mechanic, and have a wife and four children whom I can scarcely furnish with the *necessaries* of life by every effort of prudence and industry. Sickness has visited my dwelling, and in consequence of which, I have contracted a debt to my physician which, perhaps, I shall never be able to discharge. Much of my time has been engrossed in providing for the comfort and relief of a sick child, but whom I am now to transfer to the silence and pressure of its native dust! It was a child I fondled with a father's tenderness, and watched with a father's care. I have listened to its innocent prattlings, and combed down its fine glossy ringlets upon its ivory neck, while its eyes sparkled with living tenderness and affection for its afflicted parent. But now that eye is closed; that prattling ceased; and those ringlets are to be covered up in the dark cold grave! The lamentations of a wife, children and friends, add to the pain of this heavy bereavement, and seem to demand, on this occasion, a compliance with the *usual ceremonies*:—and how can I do less than my neighbours on the loss of a near and dear relative? Shall any pecuniary motive deter me from paying to this child the tribute of *custom?* Should I not, by refusing it, betray a sensibility unlike that of an affectionate father; and draw forth the indignant looks and detracting speeches of my acquaintance?—Regardless of my poverty, I will endeavour to have the obsequies of my deceased child conducted according to the laws of custom, and hope some time or other to relieve myself of the debt I am obliged to incur for dresses of mourning. I know it is expensive; for the clothes my children now wear will in a year, perhaps, be too small.

It is expensive to me, to give to each of my children two or three suits of clothing; but not to the "rich," who, perhaps, never provide less for their offspring.—My children generally have each a suit of comfortable clothing which is kept decent and whole; and in which they appear at school and at church. I would willingly give them another suit were it not expensive, setting aside the *interest* upon the cost, and the trouble of keeping them in repair. The other funeral expenses are likewise considerable; but I shall wave all considerations of this kind, when they come in competition with feelings of affectionate grief, for my departed child. Mr. ———, I presume, will give me a *credit* for these articles of mourning till such time as I am able to make him payment.

Your correspondent, in another place, endeavours to maintain that mourning apparel is not expensive to the *rich* because it "encourages trade, and diffuses wealth."—For my own part, I cannot see the justice of this remark; for he says that black is as durable as any other colour; and certainly if they are able to afford five or six suits of clothes, they may have some of them black, without incurring more expense, or encouraging trade, &c.

In the next sentence, he says it is not expensive to the *poor*, "if the same economy is used in this case, which usually characterise their purchases in every other."—Now, according to this reasoning, if I have already sufficient clothing, and should purchase one more suit, providing I obtained it at a reasonable price, I should not be incurring an unnecessary expense, or any trouble in taking care of them.

To conclude the subject, he observes—

"The poor expend but little, for they have but little to expend; their credit does not extend to articles of this kind. The sympathies of their neighbours usually supply them with all that is necessary."

Now in reply to these last arguments, the only ones left in which *I* take any interest, I would suggest to Y. P. that though they expend but *little*, that little is too much. But what does he suppose would be the expense of furnishing a family with dresses of mourning? And as to their being supplied by the sympathies of their neighbours, this undoubtedly is *sometimes*, but not generally the case. I could wish that the sympathy and generosity of your correspondent was generally infused into society; for by my own observations, I have reason to think this last statement is somewhat imaginative.

Without making any further remarks upon the generosity and sympathy of neighbours, I will merely state it as my opinion that it is inexpedient to practise any custom among the rich, in relation to mourning, from which the poor must be debarred; and that a piece of crape, worn with their usual dress, will answer as well for a symbol of grief and affection as "customary suits of solemn black;" and should any one ask why *this* is necessary, I would say to show a proper respect for the deceased; but there is no more need of going any farther, than there is in closseting up their bones, and keeping them in their original soundness.

I should say these externals have but little influence where the mind is properly cultivated. If our feelings and sympathies are put on and thrown off by the change of a garment, there is nothing in them ennobling, nothing worth cherishing.

There seems to be something sacred in paying the last service we can do for a near and beloved friend, and on this account we wish to have it done decently and in order. This is the only reason I can give for holding an opinion that with regard to paying the customary tribute to departed friendship, the same privileges should extend to the poor which belong to the rich. In other matters, the poor, while they are sojourners here, must feel many privations; but in these the rich and the poor should be on a level.

It belongs to those whom Heaven has ordered to be the staff and guide of society to give practical evidence of the folly of a custom which so much embarrasses the poor. QUINSIGAMOND.

To the Editor of the Christian Register.

SIR—The Monthly Reviewers, in their notice of Mr. Wilks's work on the persecution of the Protestants in the south of France, since the return of Louis the 18th, conclude with the following observations on religious persecution in general, which I should wish to see published in your useful paper. Your's,

A SUBSCRIBER.

"Every denomination of Christians, in practice at least, attaches some peculiar *merit* to some peculiar mode of faith, or form of worship; and when the Lutheran, or the Calvinist, or the Independent, boast that persecution for matters of faith is in its own nature, essentially incompatible with the creed he professes, he may perhaps receive some check in his laudable triumph, by looking back to the events of past times. The member of the Church of England may recal to mind the ecclesiastical commissions in the time of Queen Elizabeth, and of Charles 1st; and the atrocities committed in Scotland against the Presbyterians in the time of Charles 2d. The Presbyterian himself may recollect the case of those who fled across the Atlantic rather than endure any restraint on conscience; and then, when established and become powerful in New-England, fined, imprisoned, banished, and hung up the peaceful Quakers for nonconformity to their creed and ritual—Lastly, even these Quakers, the most meek and unoffending af all religionists, and who are said to dislike creeds and all human inventions, have been known in some instances to *read out* of their community, men who were anxious to keep up communion with them, and who, from family partialities and old habits, still retained a love of their common place of worship; doing this too, not on the ground of misconduct, or any immorality in the parties excommunicated, but because they had entertained and avowed a difference of opinion on ome speculative stenet.

It is not, we fear, any peculiar doctrine of any denomination of Christians that would preserve it from trenching, at least indirectly, on the liberty of others in exercising private judgment. In almost all societies, fanatics and bigots may be found; and, if any particular society should predominate, without the check of strong bodies entertaining different doctrines, experience shews us that many at least of its members would be willing to avail themselves of the power which they found in their hands, and to inflict severities, directly or indirectly, with the view of discountenancing all opposition to their faith.—The result that must be inferred, we think, by every candid mind, is, that one of the ingredients of religious zeal, however disguised to others, or however little suspected by the zealot himself, is a *love of domination;* that this zeal is always ardent in proportion to the ignorance of the person cherishing it, and to the quantity of spiritual pride generated by the peculiar pretensions to sanctity, or the exclusive efficacy unto salvation of particular doc-

trines: that this zeal is not confined to Catholics, but may inspire Protestants of all denominations; and that religious persecution is only one of the the many forms from which the general maxim may be developed, *that the exercise of unchecked power is always prone to degenerate into the abuse of it.* Of all tyrannies, however, religious persecution is the most *absurd*, as making men miserable in this world, under the pretext of improving their condition in another, against their will; it is the most *unprincipled*, as punishing integrity, and encouraging insincerity and interested apostacy;—and it is the most *impious*, as justifying, under the plea of God's service, every diabolical extravagance, and endeavoring to annihilate God's best and noblest gifts to man, his reason and his conscience.—*Monthly Review, Vol.* 96—1821.

For the Christian Register.

Neglect of the Poor.

Mr. Editor—In order to show how little attention is in some places given to the poor and helpless, I will relate the following fact:—

When on a visit to a friend in a small town in this state, I was asked to accompany him on his professional duties. He was about to commit an *old* man to *jail* for *debt*, who had only a mother and sister in his house, and whose dependence was chiefly on him for the scanty provisions they obtained. We entered the dwelling, stripped of nearly all its furniture, the walls black and crumbling, and the floor inclining to the cellar. In a small room adjoining the one we entered sat the mother, whom I supposed to be about ninety years of age, and who, in consequence of her troubles and infirmities, was not likely to survive but a few days. I went up to the old lady and asked about her health, and how she was situated as to the necessaries of life. To which she answered her health was very feeble; and she was in want of medicine to keep her strength. I then asked her if she had been visited by her neighbours, the nearest of whom were about half a mile distant, to which she answered in the negative. Perhaps I never felt a stronger sense of pity than at this moment, and I spoke out, audibly, *is this a christian place!* The old lady then shook her head, and lifted up her eyes with an air of resignation, which made such an impression on my mind as time will never efface. Nothing could be more touching to my heart than this picture of want. I must confess, sir, my mind felt considerable relief, when, in two or three days after, I heard the bell toll for her funeral. I thought, in all probability, she had gone to that better world to which she had indicated by her prophetic look she was fast approaching.

QUINSIGAMOND.

To the Editor of the Christian Register.

Sir—As a believer in Christianity, I feel myself in some measure called upon to endeavour to direct the attention of Christians, to a due observance of a day which, of all others seems to demand respect. I mean—Christmas; the day from which we date the commencement of the great era of Christianity. I know not what has occasioned the almost total disregard of this day in America, among Protestants; unless it was the puritanical zeal of our forefathers, which led them to set all established ceremonies in Christianity at defiance, and to worship God without any of that gorgeous "pomp and circumstance" which is used in the Catholic countries; and to escape which was one of the chief motives of their emigration. Perhaps poverty or want of time might have been an inducement to the non-observance of the day. But I cannot conceive any reason at the present day to influence *any* lovers of our Lord and Saviour, to neglect that respect for the event which its importance seems to demand. I have thought of it a long time, and have conversed with many pious men upon the subject, who all concur with me in the propriety of having proper religious ceremonies performed on the anniversary. I do not mean *all* such ceremonies as are practised by the established Catholics—the incense and the cradle—to attract the vulgar from curiosity, or to allure the superstitious; but hymns, prayers, and praises: the offering of a humble and grateful heart cannot but be acceptable to God and beneficial to man. In Catholic countries, a great number of days are set apart for the observance of the anniversary of some trifling event, which serves to increase the dignity or the mysterious character of the Catholic clergy, but which are of no importance to us: but I think the mother church has set us an example in this point, which all other sects would do well to imitate. Three or four years ago there seemed to be a disposition among both clergy and people to observe the anniversary. Most of the stores were shut up, and many of the churches opened; and I heard of nothing which should induce them to a discontinuance of the practice; but for later years they seem to be relapsing into their former indifference. I do not wish to see a day which brought "peace on earth and good will among men," hailed by any boisterous revels or intemperate feasts, but to see it accompanied with the pouring forth of spiritual and rational thanksgiving. By this means children would contract a reverence for the day in which their fathers pray and give thanks, and the mind would dwell with peculiar pleasure on the blessings which we now enjoy on a day which gave those blessings birth. Let but half the gratitude be manifested on that day which is expressed upon the celebration of our national birth day, and we should not lack in respect for the event. I think that Unitarians would do well to set an example in this section of our country, to all other Protestant clergy in so good a cause; as they have not unfrequently been accused of indifference in respect to that heavenly Messenger, whose birth the day witnessed.

I have stated my impressions hastily upon this subject, and hope that abler pens will take a hint from these remarks, and call the attention of the public to a subject which I think of much moment.

KNOX.

GENERAL INTELLIGENCE.

THE MILITIA.

From the Philadelphia Union.

The abuses to which the Pennsylvania militia system has given rise, are such as have scarcely been exceeded by the worst government in the worst times. *Hundreds of thousands of dollars have been collected for militia fines, not one cent of which has reached the United States Treasury.* The property of the poor was seized and sold; the persons of those opposed to war from principle, were incarcerated; the severest methods were resorted to, to collect the money, and the money has gone to enrich those who had no right to it.

In the last number of the *Frieden's Bothe*, it is stated that a court martial summoned by Gov. Snyder, and which met at Allentown on the 19th of June, 1815, ajourned from time to time till the 28th of February, by which day it had dispatched all the business brought before it. It was in session 31 days, but was not officially dissolved by the Governor, till about 20 days afterwards.—The charge of Mr. Wilson, the Advocate of this Court Martial, was $710—something more than $22 for every day he was actively employed—something less than $12 for every day from the meeting of the court till it was officially dissolved. Yet this man has now the assurance to offer himself as a candidate for Congress for the eighth district!!

Instead of preparing, as we intended, an abstract of the proceedings of the meeting held at the Marlborough Hotel, on Tuesday evening, we avail ourselves of the following concise account from the Daily Advertiser.

The Slave Trade.—A public meeting was held at the Marlborough Hotel on Tuesday evening, by invitation of the Managers of the Society for the Suppression of Slavery, for the purpose of discussing and explaining the principles and designs of the association. A large number of respectable gentlemen assembled on the occasion. The Hon. Daniel Webster was chosen Moderator, and Mr. Lewis Tappan, Secretary. An interesting discussion arose, in which several gentlemen took a part, of which we regret that we have not room at present to give a sketch.

The Moderator stated the objects of the meeting, after which Dr. Hale stated briefly the history of the proceedings in forming the Society, which had originated in the application of the American Colonization Society for the formation of an auxiliary branch of that society here, and explained in general terms the views of the gentlemen who have formed the association, in not acceding directly to the proposition of becoming a branch of that society.—On motion of Mr. Blake, the report of the Committee heretofore published in this paper, and the Constitution of of the Society were read.—The meeting was then addressed by Bradford Sumner, Esq. George Blake, Esq. the Hon. Samuel Dana, the Rev. Mr. Palfrey, Mr. Gurley, the Agent of the Colonization Society, Mr. William Sturgis, Col. Pickering, and Mr. Webster. The gentlemen who spoke, concurred in general with the views of those who had framed the Society, and in the opinion that the object is important, and well deserving of the aid and encouragement of this community. Mr. Sturgis, however, had less confidence in the utility of the Institution, believing that it was not necessary for the purpose of aiding in the punishment of any violations of the law against the slave trade, committed within the reach of our courts of justice, and that the attainment of the other objects proposed, would be impracticable. The discussion being closed, it was voted that subscription papers should be handed about to receive the names of those who chose to enrol themselves as members of the Society, or as donors—To these papers a respectable number of names were subscribed, embracing many of our most respectable citizens.

SALISBURY, N. C. SEPT. 25.

Precious metals in North Carolina.—We were told, a week or two since, that silver had been discovered in Lincoln county, but, about the same time, a gentleman from Lincoln, to whom the subject was mentioned, ridiculed it, and said it was a clever trick upon the credulity of some honest people; that the gentleman engaged in reducing the ore, used a hollow stick, with a lump of silver in it, to stir the ore while fusing. This put the matter at rest with us, until we received, last week, a communication from an esteemed correspondent in Lincolnton, who mentioned, that a gentleman told him he had seen a piece of silver in a bar, which had been melted in a smith's fire, from ore found 10 or 11 miles from Lincolnton. The same gentleman informed our correspondent, that he had seen a rifle partly mounted with the above-mentioned silver, which was much brighter than some common silver, put on before. Our correspondent further observes, that Mr. —— lately got from the ore 15 pounds of metal, which was very heavy, and a great proportion of it supposed to be silver. A lump of gold as large as the end of a man's thumb, was also said to be found. Lead, in small quantities, has been found for a number of years in the same neighborhood. This ore has been found in great abundance on four or five plantations, and it is supposed that a ridge, more than a quarter of a mile in length, is full of it.

Another correspondent of ours writes as follows:

"The existence of silver in particular, and also of lead and copper, in Lincoln county, has of late, been strongly asserted, and pretty generally believed. The particular kind of rock that is reputed to contain these metallic riches, occurs very abundantly in several pretty extensive localities, some eight or nine miles S. E. of Lincolnton. Specimens of these metals, said to have been procured from this quarter, are exhibited. Many persons, however, from the unproductive appearance of the rocks, or ore, and the want of confidence in the experiments made for the reduction of the metals, are still sceptical on the subject. And in this state of uncertainty, it is to be regretted that no accurate analysis of the rocks has as yet, that I know of, been made, to set the matter at rest. The proprietors, I understand, are sanguine in their expectations, and the mass of evidence, thus far, appears to be in their favor.

"Of the character of these rocks, I have only been informed that they present some appearance of stratification, with a dip considerably vertical, allied to geneiss. But their appearance is very different from that of the ordinary granitic rocks of the surrounding country.

"More explicit information on this head, will, it is presumed, shortly be obtained."

The Lincoln ore certainly contains either gold, or silver, or lead, or some base metal.—Whichever it is, we should suppose that the evidences in its favour would at least warrant a small expense in testing it.—*Carolinian.*

The editors of the New-York Statesman have given their correspondents encouragement to expect that one of them will spend most of the ensuing winter in Washington, and furnish for their paper an original abstract of the proceedings and debates of Congress at the approaching session.

The Mayor and Aldermen have finally we understand, concurred in the proposition to fix the salaries of the Police Justices at fifteen hundred dollars per annum.

The remonstrance against the extension of the debtor's limits, to the limits of the county, was taken up by the Mayor and Aldermen on Monday last, and a motion was carried, by the casting vote of the Mayor, to postpone the further consideration of the same to March next. *Daily Adv.*

An association of gentlemen of the Universalist denomination, at Watertown, Jefferson Co. N. Y. have undertaken the patronage and have issued the prospectus of a periodical religious paper, to be published at that place, entitled "*The Herald of Salvation.*"

The Annual Meeting of the Board of Commissioners for Foreign Missions was held at New-Haven, on the 12th and 13th ult. It appears that the receipts into the Tresury during the year ending August 31, 1822, amounted to about $61,000, of which upwards of $59,000 were donations.

Jeremiah Evarts, Esq. is appointed Corresponding Secretary of the Board, in the place of Rev. Dr. S. Worcester, deceased; and Henry Hill, Esq. of New-York is appointed to fill the office of Treasurer of the Board.

The Hon. Joseph Haslett has been elected Gov. of the state of Delaware, by a majority of 22 votes.

We understand that Mr. Charles Robinson, of Exeter, has been unanimously invited by the first Congregational Church and Society in Eastport, Me. to become their pastor, and that he has accepted the invitation.

A Pear has been exhibited at Messrs. Cushing & Appleton's Book-store, Salem, which weighs 27 1-2 ounces. It grew in the garden of Mr. Saunders, Chesnut-st. Salem.

By the late Charleston papers we have an account o most distressing *gale*, with which that region was visited on the 27th and 28th ult. Scarcely a building escaped injury, and very many were entirely demolished; and what is distressing to add, many lives were lost.

CARBONIC ACID GAS.

We have lately heard several accounts of deaths, occasioned by the existence of this gas, or fixed air, in wells. As this gas is immediately absorbed by lime, it is singular that any person should venture into a well till he had provided for his safety by throwing lime water into it. Should a person working in a well be overcome by this gas, the first step toward his relief should be to throw several buckets of lime water into the well, and then persons can descend and rescue the sufferer without hazard. *R. I. Amer.*

FOREIGN.

A Liverpool paper, which has reached us by the last arrival, states the exploits of Lieut. Mildway, of the British navy, during a cruise of 3 months, on the coast of Africa, which we record for the benefit of all negro thieves of all nations. He captured the Spanish sch. Yeaman, 306 tons, 8 long 18 pounders, and 2 long nine's, 55 men, 380 slaves—Spanish sch. Pecua, 180 tons, 8 long 18 pounders, 1 long nine, 45 men, 304 slaves—French brig Vigilante, 240 tons, 4 long 12 pound carronades, 30 men, 343 slaves—French brig Petit Betsey, 148 tons, 4 9 pound carronades, 25 men, 218 slaves—French brigantine L'Ursule, 109 tons, 4 9 pounders, 27 men, 247 slaves. In the space of 3 months, one thousand four hundred and ninety-six human beings were released from servitude and chains, and restored to parents, children, friends and country, by the exertions of this gallant officer. *Balt. Morn. Chron.*

By the latest Foreign arrivals from England, London papers to Sept. 14th have been received. We learn from them, that the Right Honorable George Canning is appointed to succeed the Marquis of Londonderry, as Secretary of Foreign Affairs. The London Courier makes the following remarks upon this appointment.

"And now, while we congratulate the country, as we do most sincerely, upon the circumstance, that it will continue to possess the benfit of Mr. Canning's powerful talents, let us make one remark upon the evidence we here have, that the vulgar clamour against public men, as being wholly influenced by sordid motives of gain, is as false as it is vulgar. Mr. Canning exchanges the comparative repose and the splendid income of the Governor Generalship of India, for an office at home, intensely laborious, and certainly not over, if it be not (as we think it is) under paid. He forgoes the opportunity of securing an ample fortune for his family, because he conscientiously feels it his duty, as a public man, to obey the call of those who deem his services essential, at the present moment, to the interests of the country. Malignity itself will not be brazen enough to insinuate, in the face of these facts, that any but the purest and most honorable motives have actuated him in accepting the office of Foreign Secretary. *Ab uno disce omnes.*

Mexico.—Several persons, lately arrived at New-Orleans from Vera Cruz, report that universal discontent prevailed at Mexico; that General Victoria and other chiefs had raised the standard of liberty; that great numbers of men had joined them, and that their force was daily increasing; "In a word, that the reign of Iturbide could not last long."

The article in our last paper headed 'SELFISHNESS,' which we copied from the New-York Statesmen, and found there credited to the Charleston Courier, should have been credited to the *New-England Galaxy.*

ORDINATION.

Ordained in Salisbury, Rev. Otis Robinson, Jr. to the work of an Evangelist. Rev. Nathan Ames, of Sutton, preached the sermon; Rev. Henry Veazey, of Bow, made the consecrating prayer; Rev. Otis Robinson, father of the candidate, gave the charge;—Rev. Stephen K. Wescott, of Grafton, gave the right hand of fellowship; Rev. Job Seamans, of New-London made the concluding prayer. The exercises were appropriate and solemn, and witnessed by a large and respectable assembly.

DEDICATION.

At Thornton, N. H. on Wednesday, the 3d inst. a commodious and elegant Meeting house was solemnly dedicated to the worship of Almighty God. Sermon by the Rev. Mr. Southerlend, of Bath, N. H. from Rev. xxii.. 9, "*Worship God.*"

MARRIED,

In Plymouth, Mr. Elias Cox, Jr. to Miss Eliza O. Kempton; Mr. Thomas Long, of Buckfield, (Me.) to Miss Mary Ann Dunham; Mr. George Straffin to Miss Eliza Rogers.

In Newburyport, Major Joshua Wingate Carr, of Bangor, to Miss Sarah Pearson, daughter of Capt. John Pearson; Mr. Jonathan Bootman to Miss Rebecca Griffin.

In this city, Mr. James Hitchens, of Malden, to Mrs. Eunice M. Scott; Mr. Francis Worthington to Miss Caroline Lovering, both of this city.

In Andover, Oct. 13th, Rev. Hezekiah Hull, of Alexandria, (La.) to Miss Sarah K. Abbot, daughter of John L. Abbot, Esq. of Andover.

In Hingham, Mr. Thomas Mackintosh to Miss Christiana F. Lewis; Mr. Leavitt Souther to Miss Emma C. Trowbridge, daughter of Mr. Joseph T. all of Hingham.

DIED,

In this city, on Friday last, Mr. Henry Wyer aged 30.

On the Coast of Africa, on board brig Curlew, of Boston, Mr. James Hatch, a native of Taunton, aged 45.

In Kennebunk, very suddenly, Mr. Isaac Deighton, tailor.

In Sterling, on the 3d inst. Maj. Ephraim Powars, aged 40.

In Randolph, on Saturday last, Mrs. Sarah, consort of Samuel Bass, Esq. aged 62.

In Lexington, on Thursday, Mr. Hiram Brown, aged 25.

In Bangor, on the 4th inst. Mr. John Emerson, merchant, aged 45—On Wednesday morning, the Hon. Lothrop Lewis, of Gorham, aged 58. Col. Lewis was one of the Commissioners on the part of Maine, under the act of separation from Massachusetts.

In Wiscasset, Mr. James Young, merchant, aged 23—Mrs. Elizabeth, wife of Mr. James Gibbs, 42—Mr. I. Harriden, 60.

In Barnstable, on Friday last, Mr. Elisha G. Scudder, merchant, late of this city, aged 31.

In Lancaster, on the 2d. inst. Mrs. Margaret, wife of William Farrar, Esq. aged 35.

In Duxbury, Capt. Ezra Weston, aged 80.

In Plymouth, 2d. inst. Mrs. Mercy Churchill, wife of Mr. Joseph C.; on the 7th, Capt. Elkanah Bartlett.

In Framingham, Martha Ann, eldest daughter of Artemas and Martha Jones.

In Milton, Charles M. S. son of Asaph Churchill, aged 3 years and 6 mo.

In Charlestown, on Lord's day, very suddenly, Mrs. Mary Howard, widow of the late Eleazer Howard, aged 42.

At Milledgeville, Geo. on his return from Alabama, Mr. Oliver Holman, of the firm of Holman & Brown, of this city.

At Beverly, very suddenly, of the Cholera Morbus, Daniel Symonds, Esq. aged 62, a venerable revolutionary officer, and a much respected citizen.

At his residence in Roxbury, this morning, Mr. Dexter Tiffany, merchant, of the firm of Dexter Tiffany & Co. of this city; funeral to-morrow afternoon at three o'clock.

In Charlestown, Mrs. Abigail Flagg, aged 75, widow of Mr. Elijah F. late of Townsend.

In Sherburne, Capt. Samuel Sanger, aged 88.

In Saugus, Miss Susan M. Tileston, aged 16, daughter of Mr. Edmund T. of Dorchester.

In Temple, N. H. Ruth Miller, aged 8, daughter of Gov. Miller, of Arkansas.

On board brig Eliza, on his passage from Havana to Portland, Mr. Paul Pearson Chamberlain, aged 23, youngest son of Mr. Aaron Chamberlain, of Portland.

At sea, 21st ult. on board brig Packet, of Boston, Mr. Daniel Clark, of Portsmouth.

At City Point, 30th ult, Capt. Woodbury Langdon, master of ship Trajan, of Portsmouth.

In Bowdoinham, Mr. Timothy Paine, aged 25.

"Come over and help us."

ABSTRACT OF A JOURNAL of E. Bacon, Assistant Agent of the United States, to Africa: with an Appendix, containing Interesting Accounts of the Effects of the Gospel among the Native Africans.—With Cuts, showing a contrast between two Native Towns, one of which is Christianised, and the other Heathen.—For sale by R. P. & C. WILLIAMS, Cornhill-square. Price 25 cents.

The whole proceeds of all the above books sold, will be paid over to Mr. B. for the benefit of the Mission.—Many can buy a Book who can do no more. Persons at a distance, paying postage, can have four copies by mail, for $1,00. Oct. 18.

POETRY.

From the Religious Intelligencer.

DISAPPOINTMENTS OF LIFE.

IN ALLEGORY.

I saw, upon the passing stream,
A gaudy bubble rise;
Its hues were like the rainbow's beam,
All beauty to the eyes.

I stoop'd to seize it as my own,
When lo! the phantom broke;
Lost was its fair enchanting form,
Its prism'd and varied look.

I saw a meteor in the sky
Emit a flood of light;
But soon it faded on the eye,
And left a deeper night.

I saw a morning's dewy drop,
Painting a glistening spray;
I watch'd it till it dried up,
Or silent fell away.

I saw a lovely blossom grow
Upon a graceful stem;
Its op'ning leaves disclos'd to view
A brilliant dewy gem.

I press'd it to my raptur'd breast,
And call'd it all my own;
When suddenly an angry blast
Despoil'd her beauteous form.

Its leaves were scatter'd in the wind,
Its fragrance on the air;
And not a charm was left behind,
Of what had seem'd so fair.

I saw the morning usher'd in,
All tranquil and serene;
Hush'd was the tempest's angry din,
And not a cloud was seen.

But soon, alas, a dreary cloud
Obscures the orient sky;
The thunder peals are long and loud,
The livid lightnings fly.

Thus all the hopes of life decay,
And leave my bosom bare;
Expos'd to gusts of agony,
And tempests of despair.

With grief, despair, disgust, and pain,
From earth my hopes shall turn,
And seek for rest no where but in
The deep and lowly urn.

MISCELLANY.

From the London New Monthly Magazine.

CHURCH-YARD WANDERINGS.

Let's talk of graves, of worms, and epitahs.—*Shaks.*

Sober subjects, Mr. Editor; but yet of universal concernment, and, on that account, perhaps adapted for a magazine.—What individual gazes upon the most obscure cemetery without feeling the uncertain tenure of human existence—without a thought respecting the time when dusty death shall number him with those that lie low! the period when the warm tide of life shall cease to career through his veins, and the glories of nature no more expand themselves before his delighted vision! Even the callous-hearted sexton, who sings at grave-digging, and with whom "custom hath made it a matter of easiness"—he who tosses about the jowls of many who were his pot-companions forty years ago, in the days of his youth; this white-haired, hard-featured man is sometimes while visited at his vocation with an unbidden thought, as to who the trusty brother of the trade may be that will "do for him what he has done for thousands." The soldier, apprenticed to carnage, has also felt foreboding of his own doom steal across his mind, however careless he may appear on the subject;—in short, who has not?

For my own part, I am fond of communing with the dead: they have the start of me a little while; are more advanced in knowledge than the living; and if they had the gift of utterance, would, probably, testify to me how little knowledge is, after all, really worth. There are times when their speaking silence communicates unutterable feelings to the heart—feelings that flow back to the very sources of existence, prompting strange thoughts and imaginings. Though in the full flush of health and manhood, I can find pleasure in visiting the last abodes of mortality, and in coning over the "hoary text," that "teaches the rustic moralist to die." The habitations of the dead, though forsaken by the world in general, are not wholly so: I am accustomed to visit them often, and to regard them as the dwellings of friends with whom I must soon abide. I have a great admiration for beautiful church-yards, and a fastidious taste in choosing situations for sepulchres; oftentimes setting at nought certain ceremonies of consecration, and other commonplace essentials to the quiet repose of the defunct in the view of mother church. *My* taste for a place of sepulture is like his who exclaims—

"Mine be the breezy hill that skirts the down;
Where a green grassy turf is all I crave;
With here and there a violet bestrown,
Fast by a brook, or fountain's murmuring wave,
And many an evening sun shine sweetly on my grave."

or the wild and picturesque grave-ground of Ossian, even more congenial than that of the "Minstrel" to one of my disposition—"A rock with its head of heath; three aged pines bend from its base; green is the narrow plain at its feet; there the flower of the mountain grows and shakes its white head in the breeze. The thistle is there alone shedding its aged beard. Two stones half sunk in the ground shew their heads of moss."

The mouldy vaults of Westminster Abbey and St. Paul's may be occupied for me in all their "night and desolation," until they are themselves entombed in the ruins of their superstructures, leave me undisturbed but a few feet of ground on such a spot as is described above. I have no freehold of my own that will answer my views for a burial-place, nor shall I be able to spare 500*l.* from my family, like Lord Camelford, to be buried on the shores of the Leman or the banks of the Arno. I am, therefore, fond of visiting the church-yards in the vicinity of the metropolis, in one of which I may by and by "set up my everlasting rest;" for I wish to repose out of the authority of city church-wardens, who would speedily retake the little space I might occupy in their smoky domains to accommodate a new tenant, and gather a fresh fee by scattering my half-decayed members to the winds.

In London, where I see

"Much that I love, and more that I admire,
And all that I abhor"—

in London, people are more regardless and negligent of their places of interment than in any other great city in the civilized world. With reason and philosophy, strictly speaking, the feeling of respect for a lifeless body amounts to little; it is but ashes and dust. Still there are associations connected with the resting-places of the dead, pleasing melancholy associations, ranking with those sensations that fling the richest colouring over our existence, and are too amiable and virtuous to perish. It seems a sort of sacrelege to treat the dead with disrespect, and regard them as sources of profit. Purse-pride, sordid purse-pride is the presiding deity in this vast city. Here it literally

"————nods in sable plumes,
Adorns our hearse, and flatters on our tombs."

From the Lord Mayor to the sexton—from the Gog and Magog of the Guildhall to the remotest corner of the charnel-house, where mortality is corrupting and the fungus springs loathsome from the festering carcase—it pervades, directs, and governs. Can they have time to consider the dead, who are absorbed in trafficing with the living, in over-reaching each other, calculating profit and loss, and worshipping Mammon with soul-destroying idolatry? Hence death has become a source of public and private revenue, as well as every thing besides; and relatives, too often *friends*, undertakers, attorneys, sextons, and the government, share in the spoils of the destroyer. The poor man in his decease and interment exhibits the same picture every where; and the few tears shed for him, who had no means of purchasing them, may be safely pronounced genuine. The noble is conveyed to the mausoleum of his ancestors with indifference; for the mimic mourning which attends him may be bought in every street, and the heir is already exulting in the possessions of the individual to whom, perhaps, he owes his being. But the decease of the majority of substantial people, as they are called, or persons of some property, is in London, more than in other places, linked with long-cherished hopes dependent upon the event. Scarcely is life extinct when dutiful friends and relatives hasten to satisfy the cravings of curiosity, and realize the thirst of profit. The group assembles near the chamber of death, in which some solitary individual may now and then be found with anguish at the heart's core, while the rest only keep up a decent solemnity to sanctify appearances. The officious attorney, who, in these days, viper-like, worms himself into the most secret recesses of families, opens and reads the will with a grave and important air. A visible grief begins to show itself in the legatees, in proportion to the accomplishment of their pecuniary expectations. Those who are disappointed look sullen, and soon steal off. The undertakers and their hirelings, the *gouls** of a christian land, are ordered to make an ostentatious display, which may save trouble by shewing in open day the sorrow of surviving friends, the virtues of the deceased, and, above all, the wealth he has left behind him. Plumes are multiplied on plumes, and escutcheon upon escutcheon, and mourners hired to "bear about the mockery of wo." To some obscure and dingy spot, partly surrounded by dwellings, or wails easy of access to the resurrection-men, (who do their best, like carrion-flies, to remove the causes of fœtid exhalations,) the body is conveyed in theatrical state, —feathers, tinsel, and gold leaf, waving and glittering among the sables. In the mean time the sexton issues orders to his deputies; for he himself is not the "Goodman Delver" of Shakspeare, bearing the image and superscription of his art about him, but a man of importance in his parish; he points out the spot where the strata of coffins is supposed to be most decayed. Their actual state is ascertained by an iron rod, which is thrust into the earth as a grocer uses a "cheesetaster." There, deep or shallow, in proportion to the decay of the former possessors, the *employers* dig the grave. The procession arrives at the same moment with half a dozen others, and the minister consigns them to the soil, with a hurried repetition of the authorised service. If the executors omit to place a *hic jacet* over the body, it rests for a year, or perhaps two, till the progress of decomposition, which is said to be rapid in the plethoric corses of well-fed citizens, allows it to be turned up to make room for one who was once a next-door neighbour. Such are the ceremonies of a London interment. Who would not declare for an undisturbed rest on "the breezy hill that skirts the down," or on "the rock with its head of heath?"

Fortunately, in this climate, the summer heat rarely endures long enough to concoct fevers from the putrid exhalations of crowded burying-grounds. A lady of strong good sense and high family, who died some years ago, desired that her remains might be burned and her ashes placed in her tomb, as an example to lead the way in this salutary reform. Her monument recording her motives for so acting, may be seen in the burying-ground of St. George's, Hanover-square. Nothing but a legislative enactment, forced by some horrible evidence of its effects, will change the present mode of burying, almost in the houses of a crowded city. The dread of iron coffins, lately exhibited by certain parish officials, is easily accounted for —they keep corruption close, and retard the exhumation of the bodies for fresh interments; thus, by using them generally, a means of supporting an extra-parochial dinner now and then would be lost, and larger and more decent receptacles for the dead must be provided. We therefore despair of seeing extensive cemeteries formed at a distance from its crowded dwellings until a plague has once more devastated the capital.†

* Beings supposed in Eastern romance to feed on dead corpses.

† The burying-place of the Innocents in Paris was, like those of London, situated in the midst of a crowded neighbourhood. Fevers broke out around it, and were observed to be very fatal during the hot months of summer. In 1780, the soil had arisen eight feet above the height of the neighbouring streets. Vaults stuffed full of corrupting bodies; pits, in which the dead were piled in layers on each other; and fresh graves daily opening in the midst of putrefaction, easily explained the causes of the disorders which raged in their vicinity; and the council of state, in spite of the resistance made to it for a long time by the church, issued an order in 1686 to abate the nuisance. The remains of human beings, equal in number to the population of the city, were removed to the stone quarries situated under Paris, and the site of the cemetry was changed into a market. Masses of human flesh were found converted into spermaceti, from the want of the necessary air to complete the process of decay. Four large cemeteries, one of them 80 acres,* were alloted at a distance from the city, where the air cannot stagnate, to inter the dead.

* For an account of one of these, see Vol. iv. p. 155, New Monthly Magazine.

From the Edinburgh Scotsman.

AMERICAN GOVERNMENT.

A single successful experiment has a greater influence on the judgment of mankind, than a thousand general speculations. The inhabitants of the United States, by setting up a government on the plan of a Benefit Society, have reduced political science to its elements, and given the weight and force of practical axioms to truths which had long remained buried in the breasts of philosophers. When men had the Bible put into their hands in their own tongue, at the reformation, and through the lights which this afforded them, looked at what then bore the name of the christian church, they found genuine religion crushed and destroyed under the weight of that machinery ostensibly erected for its preservation. Perhaps many good men at that time believed that tithes, annates, dispensations, relics, fasts, and a luxurious hierarchy, living in idleness and dissipation, were essential to the existence of christianity. But the reformers showed that religion could not only exist, but flourished the more, when separated from these base auxiliaries, and by this bold experiment opened the eyes of mankind, and shamed the mother church out of many of her corruptions. The American revolution has rendered the same service to men in their civil capacity, that the reformation did in their religion. When we look at the European governments through the lights the American system affords, we see that in the former the true object has been frustrated by the cumbrous and costly apparatus erected to give it effect. The severe and majestic simplicity of the latter, shows us how little is essential to the proper purposes of government; how much worse governments are for being complex and expensive, and how many frauds have been practised on mankind under the pretext of governing them. Generally speaking, it has been the fate of human beings, to be pillaged by those who pretended to protect them in the enjoyment of their property; oppressed by the nominal guardians of their civil rights, and insulted by those who were called their representatives. To all these evils America has opened the eyes of nations, by holding up a model from which they are excluded. Whether we measure the value of that government by the burdens it imposes, or the protection it gives, it leaves most others at an immeasurable distance behind; and yet its virtue, as we have often stated, consists not in its republican form, in the absence of a king and aristocracy, but solely in its possessing a system of representation which is a faithful index of the opinions and interests of the people.

In the July No. of the (London) New Monthly Magazine, is a notice of Mr. Tudor's interesting "Letters on the Eastern States."—The following extract relates to what Mr. Tudor says of our Universities:—

"One of the most interesting of these Letters, in point of subject, is that which regards the Universities of America.—This is a subject that would form materials for great speculation to an enlightened American. We have no doubt that it one day will so, and that America will be the scene of supurb literary and scientific institutions. At present, as our author justly remarks, one principle is common to all their schools of learning, which will ever prevent any of them becoming truly Universities until it is changed; namely, the early age at which the students are admitted. In some places, however, they are gradually preparing to raise the scale of education, by prolonging its period. At Yale College no student is received under the age of fifteen, and at Harvard the majority are considerably above that age. The provisions for the professors seem to be liberal, and their number perfectly adequate to the existing demand for knowledge. Degrees and honorary distinctions, the author thinks, are too easily obtained. Elocution (if we may judge by what he says of Harvard College,) is little cultivated, and any person who has attended a college exhibition, would hear with disgust more than half the exhibiters speak their parts in such a slovenly awkward manner as would not have been tolerated in a village school. Without an atom of conscious prejudice against Americans, we cannot but remark that a drawling and inanimate elocution generally marks their conversation; and we can therefore well believe Mr. Tudor's remark. Regarding them as a free and great people, we wish they may attend to this advice, and "sacrifice to the graces." The cause of human improvement is interested not only in the solidity, but in the polish of their character. As Republicans they ought to study eloquence, and all its aids, for Eloquence is the Child of Liberty, and it has ever been a child gratefully disposed to preserve its parent."

A week's Journal of a Country Curate.

Monday—Received ten pounds from my Rector, Mr. Snarl, being one half year's salary. Obliged to wait a long time before my admittance to the doctor; and even when admitted, was never asked to sit down or refresh myself, though I had 11 miles to walk. Item, the doctor hinted he could have the curacy filled for 15 pounds a year.

Tuesday—Paid nine pounds to several different people; but could not buy the second handed pair of breeches offered me at a great bargain, by Cabbage, the tailor; my wife wanted a gown very much, and neither Betsey nor Polly having a shoe to go to church.

Wednesday—My wife bought a gown for herself, and shoes for her two daughters; but unluckily, in coming home, dropped a guinea through a hole (which she had never before perceived) in her pocket, and all our cash in the world was gone, except half a crown.—Item—*chid* my poor woman for being *afflicted* at the misfortune, and tenderly advised her to rely on the goodness of God.

Thursday—Received a note from an ale-house at the top of the hill, informing me, that a gentleman wished to speak with me on pressing business; went and found it was an unfortunate member of a strolling company of players who was pledged for seven half penny—in a struggle what to do. The baker, though we paid him on Tuesday, quarrelled with us to avoid giving any credit in future; and George Greasy, the butcher, sent us word that he heard it whispered *how* the rector intended to take a curate who would do the parish duty at an *inferior price*; and therefore, though he would do any thing to serve me, advised me to deal with Peter Paunch, at the upper end of the town. Mortifying reflections these! But in my opinion, a want of humanity is a want of justice. The Father of the Universe lends his blessings to us, with a view that we should relieve a brother in distress; and we consequently do no more than pay a debt when we perform an act of benevolence.—Paid the stranger's reckoning out of the shilling in my pocket, and gave him the remainder of the money to prosecute his journey.

Friday—A very scanty dinner, and pretended therefore to be ill, that, by avoiding to eat, I might leave something like enough for my poor wife and children. I told my wife what I had done with the shilling; the excellent creature, instead of blaming me for the action, blessed the goodness of my heart, and burst into tears. Mem. Never contradict her as long as I live; for a mind that can argue like her's, though it may deviate from the more rigid sentiments of prudence, it is even *amiable for its indiscretion*; and in every lapse from the severity of economy, performs an act of virtue superior to the value of a kingdom.

Saturday—Wrote a sermon, which on

Sunday—I preached at four different parish churches, and came home excessively wearied and excessively hungry—no more than two pence half penny in the house.

But see the goodness of God: The strolling player whom I had relieved, was a man of fortune, who accidentally heard that I was as humane as I was indigent; and from a generous eccentricity of temper, wanted to do me an essential piece of service. I had not been an hour at home, when he came in, and declaring himself my friend, put a fifty pound note into my hand, and the next day presented me with a living of 300 pounds a year.

Madam de Stael in her "Ten years' Exile" says, in Russia the slavery of the peasants was only introduced in the sixteenth century. To corroborate this assertion she states, that to the time of Peter I. who died in 1725, the form of all Ukases was "*The Boyars have advised*, the Czar will decree." In another paragraph of the same work she declares that "civilization in Russia has not penetrated beyond the surface, even among the great nobility." They are all, however, zealously attached to their country.

"Dr. Priestly was so deeply impressed with the power of children to impart pleasure by their looks and gestures that he said to a person who asserted in a large company that our Saviour never smiled—'It cannot be true, he must have smiled when the little children were brought to receive his blessing.'"

The scab in sheep.—The shepherds in Spain cure this disease with an ointment made of the trunk and roots of the juniper, by breaking them in small pieces and infusing them in water.

In a late London paper it appears that a new and easy method has lately been discovered in England, of preventing the destruction of the young turnip plants, by the fly, and for which the discoverer was rewarded with 200 guineas. It is merely to sow about 2 lbs. of radish seed on every acre of turnip land, with the turnip seed; the fly, preferring to feed on the radish plants, will in such case leave the turnip plants unmolested.

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Vol. II.

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